HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

EXTRACT FROM THE ADDRESS
OF THE
Connecticut Anti-Slavery Convention,

Held at Hartford, Feb. 28, 1838, to the People of the State.

PROSPECTS.

We have God on our side. He is the enemy of oppression, the friend of the oppressed. Nothing has been wanting for this half century to effect the peaceable removal of slavery, but the supplications of good men; and we trust it is not now too late to invoke relief from Him whose ability to remove, without convulsion or loss, the worst evil of society in answer to the prayers of a penitent people, none but an infidel can doubt. Nor will these prayers be restrained. Christians can no longer forget the slave in the midst of the light which the pulpit and the press of the nineteenth century are casting on his wrongs and sufferings. The truth of our principles favors our undertaking. The intolerable wickedness and impolicy of slavery; the manhood and rights of the slave; the safety of immediate emancipation; are facts of such easy demonstration, of such practical value, that our countrymen will rapidly and surely embrace them.

The harmlessness of our measures is another source of encouragement. We bear no hostile weapons. In our constitution we declare our determination not to excite discontent in the mind of the slave—not to aid him in the recovery of his liberty by physical force—to employ such means only as consist with the constitution of our country and the principles of the gospel. The sincerity of our professions cannot long be doubted. We believe the conviction is becoming general, that our measures are lawful, and attended with none of those dangers to church and state which designing men have industriously attributed to them. The real enemies of slavery, however suspicious or timid, will, therefore, soon give in their adherance to our cause.

The general character of our associates is another ground of confidence. The men who have embarked with us in this labor of love, of justice, of patriotism, are, for the most part, persons of intelligence, of moral courage, and inflexible integrity. We can, therefore, rely on our forces. They will not flinch in the hour of trial. They will never give up the contest.

Nor is it a slight source of encouragement that the *number* of our associates has become so great, in the face of every species of opposition, and in the short space of three or four years. At the commencement of our enterprise, there were few who embraced the doctrines of the American Anti-slavery Society. Now the number cannot fall short of 500,000. Very many of them are not yet enrolled in our societies; but they have all been reasoned into a belief of our sentiments. What then may we not expect to accomplish with our augmented and augmenting resources?

In this connection it is proper to notice, as a ground of hope, some other indications of progress in our enterprise. Within the last four years, more than twelve hundred anti-slavery societies have been organized; and about a hundred periodicals have become the vehicles and advocates of our sentiments. Public opinion in most places has undergone a surprising change. Where recently the subject of abolition could not be mentioned, without exciting insult, if not outrage, it is now treated with forbearance, if not with positive respect and approbation. The topic of universal conversation, in steam-boats, stage-coaches, rail-road cars, and public houses, it every where finds able defenders and a routed enemy. Even at the south, the doctrines of this address have found extensive favor. Hundreds of slaves, as we are credibly informed, have, in consequence, been emancipated, to remain as free laborers, in the land of their nativity. We are encouraged by these successes; remembering by what feeble means, and against what formidable opposition, they have been achieved. What may we not expect from the pulpit and the press, from private and public discussion, from popular sentiment and believing prayer; when all these influences are brought to bear with redoubled energy against a feebler opposition?

The constitution and laws of the land are highly favorable to our success. We are not contending for truth against error, for right against wrong, in a country where freedom of speech and of the press is restricted. There are express guaranties in the federal constitution and in those of the states, of all those powers which we wish to employ for the subversion of slavery. Nor is it a little cheering, that the impotent efforts, which have been made by lawless violence, to abridge these rights, is a virtual confession that slavery cannot survive the application of these constitutional means for its overthrow.

We are encouraged, indeed, by the very question at issue, which is simply this, whether slavery or liberty shall perish.—While our liberties remain, slavery is exposed to these attacks. We shall not cease to charge it with injustice, cruelty, pollution, meanness, madness and infamy. The monster must die, or we must be gagged. But who will gag us? Who dares apply the padlock to our lips? It cannot be done without a violation of the constitution and the laws of God; and the constitution cannot be altered in the nineteenth century, by surrendering principles which are at the foundation of liberty, and dearer than life to the hearts of American citizens. Another question is at issue, which will commend our cause to the support of every lover of his country. Shall slavery cease by the peaceful operation of free discussion, by the generous action of our own minds, or shall it issue in that direful catastrophe, which otherwise awaits this, or some future generation—the catastrophe of a servile war, in which the weakness of old age, the innocence of infancy, the sacredness of womanhood, are no protection from the arm of the avenger—a war, in which the country would sustain an incalculable loss of life and treasure; if not, through a righteous dispensation of providence, a most signal defeat and overthrow. The race is not always to the swift, nor the battle to the strong. This nation, we think, will decide that the fate of slavery had better be settled by argument, than by servile war.

The interests of the whole country will be promoted by our success. It is not a *good*, which we are seeking to destroy. This the North feels; this the South can be made to see. Slavery is the fruitful source of sectional jealousies and antipathies; of conflicting interests; of unequal legislation; of danger to the republic. The friends of liberty are a proscribed party at the South; obliged, in some cases, to flee for their lives, from their native soil; in others to stand trembling, with a craven spirit, and mute lips, where the federal constitution guaranties them protection! This system of oppression, which thus tramples on the rights of freemen, and threatens them with death for uttering their thoughts, the country is pledged to maintain against any *violent* attempts of the oppressed to recover their liberty; and we know not how soon our fathers, brothers and sons, may be called to slay and to be slain among the plantations of the South. Slavery also disgraces us in the eyes of the civilized world. We are every where the jest of tyrants, and the opprobrium of the friends of liberty. Many of our own citizens, weary of those incongruities between our professions and our practice, which slavery introduces, begin to look with tolerance on worse forms of government. In addition to these common fruits of slavery which the South shares with us, she suffers intolerable evils, to which nothing but habit or a character, which is itself one dread effect of the system, could reconcile her for a moment.

We have also the *conscience* of the country with us. The selfishness of the human heart—the prostitution of the southern pulpit—not to mention our own shame—have blinded the minds of many to the real character of slavery as a sin against God. But this blindness cannot last. The truth is with us. The doctrine of immediate and unconditional emancipation, with its kindred truths, is susceptible of too clear a demonstration to be resisted. Discussion will make it known and believed. Its reception in the free states will ensure its advocacy in every pulpit, periodical and book, which alludes to slavery; forward it by every mail to the southern mind, and force it on the attention and convictions of the fifty thousand slaveholders who annually visit the North.

We are still more firmly persuaded, that our expectations are not extravagant, nor too sanguine, when we consider the present state of the world. There are plain indications that France, Denmark, and other nations, will soon follow the example of Great Britain, by putting an end to slavery in their dominions. The United States will speedily be left alone, the last spot in the civilized world, soiled by the foot of a slaveholder.—The literature, the policy, the religion of Christendom will soon be arrayed against us. Can we quench the light? Can we endure the infamy? Can we resist the force, that will then come to the rescue of the slave?

APPEAL.

Such, briefly are our sentiments, our object, and our means and prospects of success. We could not well invite your aid in this good work, without giving this brief outline of our principles and measures. For the truth and propriety of these positions, we must refer you to the more labored and detailed arguments of British and American abolitionists. Our doctrine and modes of operation are not novel. They are sanctioned by aid and experience. Our object, all who are not sold to sin, must acknowledge to be worthy of support. We, therefore, feel ourselves authorized, nay, imperiously summoned, to call to the work all our fellow-citizens without distinction of sex or party. All who can vote, all who can reason, all who can testify, all who can pray, may be useful coadjutors in this patriotic, humane and christian enterprise. Shall we in vain solicit your co-operation? Is not this a cause which has peculiar claims on American citizens? Can you devote your influence to an enterprise more becoming your republican and christian professions? Is it manly, or wise, or just, to make our imperfections in language, or errors in judgment, the common faults of human nature, the grounds of determined dissent and opposition? Can you expect an organization against slavery, founded on juster principles, conducted with more wisdom, possessing the confidence and support of a greater number of men, of all sects and parties, and operating with more efficiency? Can any organization occupy the same ground, by superseding the present associations? Is not the question reduced, to this: shall the American Anti-Slavery Society be sustained, or shall slavery be left to work its own cure by the destruction of the nation? Who can hesitate which to choose between these alternatives? We confidently appeal to you. We would say it without offence, yet fearlessly, that duty to God, to your country, to the world, to posterity, to yourselves, as well as to the oppressed, obliges you to respond favorably to this call. Delay on your part would probably postpone the glorious jubilee, when liberty shall be proclaimed throughout all the land to all the inhabitants; and for this delay, with all its dread results of crime and misery, you will be justly held resonsible.—It is not in the power of man to defeat the enterprise. We plant ourselves on the promises of God, and in his strength EXPECT the victory. We shall then leave our children in a land of freedom; let not *your* children, when sharing in the same glorious heritage, blush to remember their fathers.

From the Union Herald.

Mr. Editor:—Not long since I heard the following objections urged against abolitionism: "The principles of abolitionism" (said a Rev. gentleman,) are directly calculated to disturb the order and peace of society, excite insurrection among the slaves, sow the seeds of discord in the church and to dissolve the union." And now, Mr. Editor, with your permission, I propose to give the above stated objections a passing notice.

The objection that first claims our attention, is, *The principles of abolitionism disturb the order of society.*—This objection comes with a very ill grace indeed, and bears a refutation, almost on its very front. But before we proceed it may not be improper to quote the "doctrines of anti-slavery men," as laid down by the insulted, outraged and murdered LOVEJOY: for publishing and maintaining which, he was deprived of his precious life!

"*What are the doctrines of anti-slavery men?*

1. Abolitionists hold that "all men are created free and equal, and are endowed by their Creator with certain inalienable rights, among which are life, LIBERTY, and the pursuit of happiness."

2. As the above mentioned rights are in their nature inalienable, it is not possible that one man can convert another into a piece of property,—thus at once annihilating all his personal rights,—without the most flagrant injustice and usurpation. But American slavery does this—it declares a slave to be a 'THING'—a 'CHATTEL'—an article of personal 'PROPERTY'—a piece of 'MERCHANDISE'—and actually holds *two and a half millions* of our fellow men in this precise condition.

3. Abolitionists therefore, hold American slavery to be *wrong*—a legalized system of injustice and sin. They also hold slavery to be a political evil of unspeakable magnitude, and one which, if not removed, will speedily work the downfall of our free institutions, both civil and religious.

4. As the bible inculcates upon man but one duty in respect to sin, and that is immediate repentance, abolitionists believe that all who hold slaves, or who approve the practice in others, should *immediately* cease to do so."

These, candid reader, are the principles of abolitionists. Do you discover any thing in them calculated to disturb the peace and quiet of society? Certainly nothing. The objection under consideration, could never have been brought from honest motives.—Abolitionism and Loco-Focoism are not analagous, as some have asserted.

Again—*The principles of abolitionists are calculated to excite the slaves to insurrection.*—This is a common objection, and it is often urged with considerable effect: but let us give it a fair investigation, and see if there is any real weight in it.

We deny that there is any thing in the principles of abolitionists, or in any thing they have published on their own responsibility, calculated to excite insurrection among the slaves. What is there, we ask, in the above document, calculated in any way to produce such an event? To be sure it says, "all men are born free and equal," and the Declaration of Independence inculcates the same sentiment. In short, the great hue-and-cry about the incendiary principles and publications of abolitionists is all a bug-bear, and the devil is at the bottom of the whole of it!

But suppose for a moment, that the principles of abolitionists have this tendency—that their publication does really endanger slaveholders,—whose, we ask, is the great fault? Who does not see that the fault rests—not on abolitionists—but on the system of slavery? Abolitionists believe "slavery to be wrong, a legalized system of injustice, and a sin." Believing this, they publish it, and claim the right to publish it; and that this is their constitutional right, no one will deny. Now if this endangers, the fault does not rest on abolitionists, but on slavery. If abolitionists cannot exercise their constitutional rights without endangering slaveholders, then slavery is a system that cannot stand in connection with the constitution. Either abolitionists must surrender a part of their constitutional rights—the right of free discussion—or the monster slavery *must die!* And must abolitionists lock up their lips in eternal silence—must they cease to utter God's eternal truth for the sake of preserving slavery, the legitimate offspring of hell! Forbid it, mercy! Forbid it, justice! Forbid it, O! righteous Heaven!

The principles of abolitionists sow the seeds of discord in the church. Is this a fact? Do the principles of abolitionists sow the seeds of discord in the church?—or is it rather opposition to them? If all professing christians were practical observers of the command, "Thou shalt love thy neighbor as thyself," would the discussion of slavery cause discord in the church? Men who are themselves in the enjoyment of civil and religious liberty, are not willing that their fellow men should enjoy the same blessings with themselves. (This is selfishness, and where selfishness exists there can be no unity.) They cannot fellowship the sentiment that all men are born free and equal, and that slavery being wrong should be immediately abolished, because it clashes with their unsanctified and unholy prepossessions. Hence they oppose abolitionism, thereby producing discord. If abolitionism produces "discord," religion does the same. And will any grave objector say that the gospel ought not to be preached in its purity on this account? We presume not. And yet they may do it with as good grace as they object to abolitionism—and for the same reason. If it is truth in one instance, that disturbs men, it is nothing less in the other.

The promulgation of abolition principles endangers the Union.

Wherefore, we ask, does the promulgation of abolition principles endanger the Union? Is it because there is anything in them hostile to the South? Certainly not. Is it because abolitionists attempt to enforce their views of physical force? It certainly is not on this ground, for abolitionists use nothing but the power of moral suasion: Their language is, 'Come let us reason together.' They believe slavery to be wrong, and hence, that its *continuance* is wrong, and that it ought to be *immediately* abolished. They publish their honest opinions, and the Constitution bears them out in it. By publishing their ideas, they *endanger slavery*, and they must cease to do so, or *slaveholders will dissolve the Union.* Therefore if the Union be dissolved, slavery must be responsible for its dissolution.

To conclude, permit me to entreat those under whose observation this article may fall, to be exceedingly careful how they oppose the cause of abolitionism, lest haply they are found contending with the Almighty. Know that the Maker of all worlds hath said, 'Ethiopia shall soon stretch forth her hands unto God'—and 'His purposes will ripen fast, unfolding every hour.' Give this subject a thorough, candid and prayerful investigation: and may the great fount of Light lead you to embrace the truth.

And now, Mr. Editor, as I close, I would express my fervent wish that the glorious cause of Human Rights, in which your journal has taken so prominent a stand, and which originated in the bosom of uncreated Benevolence, prosper until the pean of universal liberty shall resound through the earth, and the song of Afric's redeemed millions shall ascend from earth to heaven.

ADOLPHUS.

Another Fugitive from Slavery.

A fugitive from southern soul-driving passed through this village last week, on his way, and fleeing for life, to "Her Majesty's dominions!" He could not be persuaded that the evergreen hills of free Vermont could afford him a hiding-place for the sole of his foot, where he should be safe from the clutches of the kidnapper!

I took names, dates, and other facts from him, for the purpose of giving some extended account; but, on more reflection, have thought best, for the safety of his benefactor at least, to suppress, at present, most of the names of persons and places.

Suffice it, then, to give some very brief and general statements. He was helped away by the son of his master. His master had been drinking too much, and had sold him to a "soul-driver," for a more southern market. The son—with whom it would seem that this slave was a favorite—on learning the fact that he was sold, and that he was soon to be taken off, told him to go to a certain woods and wait till dark. He went, and at dark his benefactor came with a powerful horse, took him on behind him, and carried him north until 1-2 past 3 in the morning. He then left him, giving him advice and directions. He had shown him the North Star, and told him to travel nights and lie by during the day for the first three days. He also gave him two different passes and a letter. The first pass was to be used until he reached a place mentioned, and then to be destroyed and another used until he reached another place mentioned. After this he was to travel in a given direction, a given length of time, and then enquire for "*Quakertown*," in Pennsylvania.—When he had reached Quakertown, he was to look for a man with a "broad-brimmed hat, and a broad-tailed coat," to whom he was to give the letter. All this it seems he succeeded in performing with admirable success. On reaching Quakertown, he found several men answering the description. So he selected the one who appeared to have the broadest-brimed hat, to whom he gave the letter, and by whom he was hospitably received and entertained for the night, and directed onward in the morning. After traveling incessantly, and swimming one or two rivers which yet contained floating pieces of ice, he reached this place four weeks and six days from the time he started.

He is 23 years of age—has a strong physical constitution—sound common sense—a large share of intelligence for a slave—he is modest, amiable, and pious. His whole deportment convinces one of the truth of his story.

He summed up the advice which he received from his "young master," as he called his benefactor on their final separation. He told me, said he, to drink no liquor, keep no bad company, and be obedient to the laws.

I asked him whether he had ever heard of the anti-slavery movements at the North, while he was in slavery. Yes, he had heard something of it *through his young master, who was in* FAVOR OF IT! *He was confident that if by any means his old master's slaves should ever fall into the hands of his young master, he would remove them all to a free state and emancipate them!*

The friends of the cause here labored to persuade him that, in the present state of things in Canada, it would be better for him to remain in Vermont. We thought he would be safe here. But he thought otherwise. He enjoyed himself, he said, when in the society of sympathizing friends, here, but when alone he was in constant fear. It was heart-breaking to witness the eagerness with which he panted to place his feet on land from which he might not be dragged into merciless bondage. While on his way hither, he had, in his travels on the side of a mountain, seen some deer that ran swiftly away at his approach. Raising his eyes and hands towards heaven, he exclaimed, "O my God! thought I, if I could run like these deer, how soon I would be free!"

We put him on board the stage—I gave him such way-marks towards Canada as our Allens, Barbers, Robinsons, Sabins, &c., and he has gone to a government of crowns and sceptres, in pursuit of the precious boon of *liberty*, which no one had the power to extend to him in this boasted republic!

Vt. Telegraph.

From the N. H. Patriot.

To the Friends of the Insane.

The subject of INSANITY is one of great importance. It should be one of deep and general interest. The condition and sufferings of the insane, when fully realized, must excite the sympathy of every feeling heart. Deprived of God's most precious gift,—the distinguishing attribute of man—reason;—visited with a misfortune worse than poverty, and often added to poverty itself;—a terror, a disgrace, and an aversion not unfrequently even to their friends, and yet unable to take care of themselves, they appeal most touchingly to the friends of humanity for protection. By a deep-rooted prejudice, which almost believes them possessed of evil spirits and smitten with a judgment from God, they are in a great measure shut out from the pale of general sympathy.—They are denied the rights of human brotherhood. While christian zeal and philanthropy are traversing the world for objects of benevolence there are hundreds of our fellow beings, even at our own doors, who now suffer unheeded, and without an effort for their relief. While the law throws its shield of protection around the weak, and extends its supporting arm to the unfortunate;—while legal provision is made for the poor and diseased, and the deaf and dumb, and blind are educated by the public bounty,—the poor lunatic, though suffering under a misfortune worse than either of these, and more deserving of pity, is treated like a convicted criminal, and subjected to imprisonment and even stripes! still more unfortunate, in their case *disease* instead of being a claim for compassion and kind treatment, becomes an excuse for injustice and injury. With a nervous system shattered and morbidly sensitive, they are perpetually and wantonly excited, instead of being soothed and caressed. Distrusted, feared, and shunned by all, they learn to shun and hate all, and the excitement which might have been checked by timely and judicious treatment, terminates in hopeless madness. They become a tax upon society,—a burden to their friends—a misery to themselves.

Several years have now passed away since public attention was first called to the condition of the Insane in New-Hampshire.—By direction of the legislature, a circular was issued to the several towns calling for information, and official returns were made. From these it is clearly ascertained that there are now within the limits of the state, at least THREE HUNDRED and FIFTY Insane! Nearly ONE HUNDRED of these are in confinement! They are supported at an annual expense and *loss* of more than TWENTY THOUSAND DOLLARS! The situation of many is pitiable almost beyond conception: Often chained and scourged, without crime and without right, as terror or caprice dictates,—shut up in cages, cellars, garrets and out-houses,—they suffer more than criminal rigor. They are deprived of the protection of the law, and placed under the ban of public opinion. When punishment is thus dictated by fear, and inflicted in imaginary self-defence;—when conduct is so slightly controlled by self-interest, or by public sentiment,—we need not wonder at the perpetration of frequent enormities. We would not impeach the *motives* of the keepers of the Insane,—we would not accuse of *intentional* barbarity,—but nevertheless, with existing fears and prejudices, *cruelty* must and will be practiced under the plea of *necessity*. The situation of these poor outcasts demands alleviation, for the facts are indeed startling, and thanks to a kind Providence, justice and mercy, economy and charity, public good and private interest, all point to the same end and the same remedy.

The establishment of HOSPITALS for the Insane in several of our liberal and enlightened sister States, has settled the question of the *curability of insanity*. Their success has indeed been wonderful. INSANITY IS A DISEASE; as much so as a fever, and no more. It is little more dangerous, and may be cured almost as readily by timely attention and proper treatment. In either case, if not treated promptly and skilfully, delirium and death may be the result. But if so treated within a few months after the first attack of the disease, more than nine out of every ten have been restored to health and sanity. And all this has been, and may be accomplished at a cost but little exceeding the present annual expense of their support!

Experience has shewn too that a removal from familiar scenes and faces, and a peculiar moral and medical treatment to be learned only by long and expensive practice, are *essential* to success. Employments and recreations are necessary; liberty which shall not endanger safety, and restraint which shall not aggravate disease. These and other requisites can only be found in a public Asylum. And how great a blessing to the individual, to families and to the community is such an institution! Husbands have been restored to wives, and wives to

husbands,—parents restored to children and children to parents, all "clothed and in their right mind." Those who have only been a terror, a grief and a disgrace, have returned to their homes a joy and a blessing. Those who were a burden and a tax upon the community, have now become active and useful citizens. Instead of being useless consumers of the earnings of others, they are now producers; instead of being supported, they are now aid in supporting others. They have been shut out too from religious privileges. The light of hope and joy never shone in upon their mental darkness. Yet religion, for brightening the gloom of despair, awakening indifference or enabling endurance, religious consolations are doubly necessary and effectual. The voice of religion can "quiet her to a mind diseased," when all other voices are powerless. Where all these effects are manifestly, does not philanthropy, does not christian duty, does not patriotism, does not even self-interest demand the establishment in New-Hampshire of an asylum for the Insane?

But the question arises, how can this be accomplished? In the present state of things it is scarcely to be expected, even if it were on the whole desirable, that such an asylum should be founded and wholly supported by the state. Experience proves that those institutions flourish best, where private influence and responsibility are combined in their superintendence. Individuals must commence the work, and lay the foundation. Let them unite their zeal, their influence, and their charities in its favor, and such an union will be irresistable. When this is done, the great public benefits to be derived, and the public honor involved, will undoubtedly determine the state to grant a liberal appropriation in aid of the enterprise. The people will demand its encouragement by all suitable means. When Maine and Massachusetts, Connecticut and Vermont; when New-York and Pennsylvania, Kentucky and Ohio have already erected and endowed asylums for the Insane; when Rhode Island and New-Jersey, and even New-Brunswick and the Canadas have been moving in the good work, we cannot, we will not believe that New-Hampshire will be behind all her sister states in this contest of benevolence.

The sum of twenty-five thousand dollars will be necessary to complete the work.—But before the state will probably grant its aid, individual charity must bring forward its offering. Ten or twelve thousand dollars must be raised by private subscription. A small sum from each friend of the cause will easily accomplish it, and place the enterprise on a secure and honorable foundation. Donations to a considerable amount are already offered, and only await the organization of some body to receive and appropriate them. All things are auspicious to the success of the work. The more the subject is discussed, the more favorable is public sentiment. The longer other similar institutions are in operation, the more satisfactory is the result. And as the plans, objects, and prospects of an asylum in New-Hampshire are being unfolded in every quarter of the state, and with heart and hand they bid 'God speed' in the cause.

But to effect these objects some organization is necessary, and a concentration of effort. A number of individuals, from various sections, all feeling a deep interest in the welfare of the Insane, and in the establishment of an asylum for their benefit within this state, have formed for this purpose an association. It is a voluntary one, composed of those whose opinions became known to each other, and is open to all who feel the necessity of action and relief. We wish an increase of strength. Time has not allowed a more general consultation, but accessions will be hailed with pleasure. We are only anxious that the donations offered shall not be lost, and are prepared to sacrifice all minor considerations for the promotion of this object. The members of the association believe that the present is auspicious for the commencement of this work. They have pledged themselves to each other to use all their exertions and influence for its speedy accomplishment. They give their gratuitous services to hasten this desirable end. In behalf of this cause they would now ask a contribution from the friends of the Insane—from every humane and liberal man; and they pledge themselves for the prudent investment of all funds received, and for the faithful discharge of all the duties of the sacred trust. Application will be made at the next session of the legislature for aid from the state, and we trust that with an enlightened liberality it will be granted. Much however will depend on the success of this appeal to private charity.—But even if not granted this year, the fund now raised will be constantly increasing by the accumulation of interest, by legacies, by donations, and by new contributions. It will form a nucleus around which other charities will gather, and will soon swell to an amount sufficient for all the purposes of the undertaking. The foundation will be already laid, and the edifice must and will be built. The first step is now taken, and the march will be onward. Let individual liberality but perform its own part of the work, and the state by its bounty must and will complete it.

The friends of the Insane must now come forward, and yield their assistance and co-operation. To relieve misery is a solemn duty which the happy and prosperous owe to the unhappy and unfortunate. The man who shuts his heart or his purse against the cry of the miserable, may be called upon to suffer a just retribution in his unpitied misfortunes. The victims of insanity are all around us. They are among our own neighbors, and relatives, and friends. Neither sex, nor age, nor condition may hope to escape. Neither rich nor poor are exempt from the affliction, though upon the former, the laborer, and the mechanic it falls most frequently and most heavily. It may even overtake us, and those who are in founding this asylum for the benefit of others, may sooner or later experience its blessed ministrations for themselves or their friends. A gentleman of wealth, education, and talents, who once offered a large donation for this very object, has since been smitten with the malady himself, and a recipient of the same privileges he labored to extend to others.

In behalf then of the Insane of New-Hampshire,—of nearly FOUR HUNDRED of our fellow citizens now lost to usefulness and to happiness; who have few friends to step forward in their defence;—we appeal to you for protection and relief. They cannot plead their own cause—they cannot make known their own wants and sufferings. Their cry has gone up to heaven. It will not be in vain. The appeal should touch the heart of every christian—every philanthropist—every patriot—every man who even regards his own best interests. Listen to their wild despairing moans, or frenzied ravings, and remember that "blessed are the merciful for they shall obtain mercy." The light of reason is dimmed but not quenched; aid in dissipating the cloud that is fast overshadowing them, before it is too late. Restore them to their homes, and to society, happy, intelligent and useful. Give back to the poor lunatic the dearest of blessings, and remove a burden and disgrace from the community. Our sister states already have the vantage ground, and are now reaping the rewards of their liberality. Let not New-Hampshire—our own New-Hampshire, stand alone, and behind all her sisters in this enterprise of charity. Let us each strive to remove this opprobrium, and pledge our subscriptions, our exertions, and our influence that New-Hampshire too shall possess an asylum for the Insane.

All donations received may be retained in the hands of the collectors, or forwarded to Charles H. Peaslee or George Kent, Concord, or transmitted to Samuel Lord, Esq. Portsmouth, who will act for the present as Treasurer.

Charles H. Peaslee, Joseph Low, George Kent, } *Concord.*
Charles J. Fox, Daniel Abbot, Edmund Parker, } *Nashua.*
Joel Parker, Amos Twitchel, Abel A. Livermore, Z. S. Barstow, } *Keene.*
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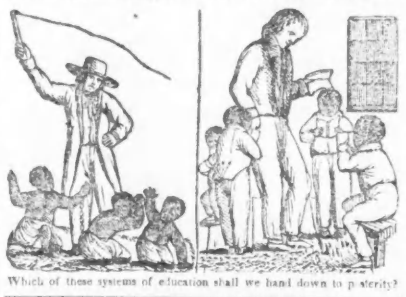
Hamilton Perkins, *Hopkinton.*
James Thom, *Derry.*
Samuel Collins, *Deerfield.*
Josiah Quincy, *Rumney.*
John Sullivan, William Perry, } *Exeter.*
Nathaniel P. Rogers, *Plymouth.*
John J. Gilchrist, *Charlestown.*
Joel Eastman, *Conway.*
Stephen C. Lyford, *Meredith.*
Henry A. Bellows, *Littleton.*
Nathaniel S. Berry, *Bristol.*
George Huntington, Leonard Bisco, } *Walpole.*
Joshua Darling, *Henniker.*
Richard H. Ayer, *Hooksett.*
Charles H. Atherton, *Amherst.*
John Chadwick, *Middleton.*
John Bryant, *Plainfield.*
Daniel M. Smith, *Lempster.*
Leonard Wilcox, *Oxford.*
Benning W. Jenness, *Strafford.*
William Plumer, Jr. *Epping.*
John H. White, Adino W. Brackett, } *Lancaster.*
Ephraim H. Mahurin, *Columbia.*
Pliny Jewell, *Winchester.*
L. S. Spalding, *Claremont.*
E. D. Sanborn, *Hanover.*

Editors of newspapers are respectfully requested to copy the above.

The Slave sick of Liberty.

It is sometimes said that the slave, after enjoying liberty awhile, becomes displeased with its condition and sick of its cares, and prefers to return to a state of bondage where he is relieved from the trouble of providing for himself, or his family. To show how near the truth such sayings approach, we give in evidence the following anecdote told in an interesting conversation at a public meeting in Peterborough, state of New York, by Mr. Wilson, agent of the American A. S. Society in Upper Canada, in answer to the question, whether masters were sometimes successful in flattering their slaves back to slavery when they find them in Canada? Mr. Wilson said, he had never known of but one instance:—

A slaveholder had followed a very valuable slave from one of the slave states, (I think Kentucky) to Malden, in Upper Canada, at the head of Lake Erie. He found him, and accosted him very kindly, and asked him if he had not got almost sick of Canada, and if he did not want to go back with him. The slave answered he had become disgusted with the place, and with his brethren of Canada, and would take it as a very great favor to get back again, and would willingly do so, if his master would promise not to punish him. The promise was quickly made, and they were soon on their way to the land of the Patriarchs—the slave frequently expressing his delight at his good fortune once more to be permitted to return in quiet to his old master, and to enjoy once more the society of his wife and children. They arrived in safety—and it was announced in triumph that here was one instance where a man chose slavery rather than the freedom and society of colored people—the slave in the mean time was vehement in his denunciations of Canada, it was a miserable, cold, desert country—the colored people a poor ignorant mass of wretchedness &c. Nothing was now too good for him, the master's confidence was unbounded almost, and he had served the cause of slavery so well, he allowed him greater privileges than is usual to slaves. But mark the sequel. There was to be a camp-meeting some distance off. The slave got permission to go and take his family—a couple of horses were saddled, and the slave and his wife with each a little one mounted behind them, put off for the camp-meeting to be absent several days. But some how or other they missed their way to the camp-meeting, till they found themselves in sight of the Ohio river—they crossed it—and still the North seemed to have great attractions for them and they could not stop. By and by the Detroit river hove in sight, they dismounted their horses, leaving them for their master on the American side, and crossed over to that same poor inhospitable clime of Canada, and are settled and doing well in that province, free and unfettered, as is the case with about 10,000 others, who have escaped from the horrors of southern slavery. This, said Mr. Wilson, was the only case he had ever known when the fugitive from slavery had become tired of Canada, and sick of liberty.



Which of these systems of education shall we hand down to posterity?

HERALD OF FREEDOM.

CONCORD: APRIL 21 1838.

All men are created equal; are endowed, by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent; and have certain, natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—CONSTITUTION OF N. H.

To the Anti-Slavery Societies of New-Hampshire.

The Secretary of each Society in this state is requested to transmit, FREE OF EXPENSE, to the *Corresponding Secretary of the State A. S. Society*, the following facts:

1. The name of the Society.
2. The time when organized.
3. The number of members when formed.
4. The present number of members.
5. The names of the President and Secretary.
6. The titles of the anti-slavery publications taken by the Society, and the number of each.
7. The present state of interest manifested in the cause of emancipation.

When the Secretary fails of complying with this request, (and there are some Secretaries who have never complied with it) some other person interested in the cause is requested to attend to it.

Communications may be sent to the Herald Office, to the care of ALBE CADY, Esq.

Portsmouth Row.

Judging from the paragraph below, taken from the N. H. Gazette of Tuesday last, it would seem that a "little bit of a row" had been perpetrated somewhere in or about Pleasant street meeting-house in Portsmouth—got up under the auspices of the anti-abolition and anti-fanatical "disorganizers" of the metropolis, whose aristocratic propensities can scarcely be restrained when their favorite institution of slavery is assailed. From other sources we had learned that in order to put down and gag the "itinerant parson Root," certain fellows of the baser sort had been let loose to disturb a peacable assemblage of citizens, but who did not fully succeed in doing the mischief that was intended. We have not however been favored with a particular history of the disgraceful affair. Our principle object in extracting the following paragraphs, is not so much to expose the base conduct of a deluded portion of our fellow citizens, instigated to deeds of darkness by others in the back ground, as to expose the grovelling and servile spirit which dictated them; the dastardly fear which they manifest lest the "standard of free discussion" should be raised.

On Monday evening of last week, some disturbance at an abolition meeting at the Pleasant street [Orthodox] church was attempted, but we are happy to learn, nothing serious was done. We trust that these abolition fanatics and disorganizers will be left to themselves, so long as they do not disturb the public peace. Resistance by force will only strengthen them; it will only force them to raise the standard of free discussion, which of itself would rally thousands to their defence, who otherwise would take no notice of them.

We are aware that the bold impudence and mendacity of this itinerant parson *Root* is enough to provoke most any conduct towards him; but coercive opposition will only give him strength and importance. Let the neglect of the community show public contempt for him and his abominable doctrines. He can at most rally but a handful in this intelligent community to join in his treasonable and inhuman work, and even the honest among these will leave him when the veil is thrown from their benighted eyes; the dishonest of course will persist in their diabolical plans until their ulterior ends are attained, or until the neglect and contempt of the community will have shorn them of all effective strength.

Philanthropy--Its Extent.

A writer for *Zion's Watchman*, in the city of New-York, occasionally gives to the readers of that paper some very amusing anecdotes under the head of "Crayon Sketches." The following from the Watchman of the 14th instant shows how philanthropic are our anti-abolitionists, and to what extent their love of mankind reaches.

Since I have been in this ancient and honorable city of Burgomasters, I have been inducted into a new idea of philanthropy, which, as I think it will not be out of place for my present purpose, I beg leave to introduce. Conversing recently with an acquaintance who is a would-be-gentleman, he expressed himself very bitterly and rather profanely against Gerrit Smith, and detested, from the bottom of his heart, the miserable, fanatical abolitionists in general. He not knowing my sentiments, but suspecting that all might not be exactly right, from my silence to such billingsgate, wished to explain by saying, "I would not have you think I am opposed to philanthropy, *only let every man keep his philanthropy to himself, that's all.*"

Now, brethren, when I see all this blustering up, and the efforts which have been made against free discussion on the sin of slavery, and abolition efforts by *Counter Appeals, Pastoral Addresses*, advising "wholly to refrain," *decisions of bishops* to keep the subject out of conferences, and the more recent and present hue and cry raised against these same efforts by certain writers who almost monopolize our official organ, the Advocate, in order to put abolition down at all events, I think, it would save a deal of labor, and mental effort, just to adopt the laconic proposition of my friend and say to their brethren, "dear brethren we beseech you to be as philanthropic as you please in behalf of the poor slaves, *only keep your philanthropy to yourselves—that's all.*"

The Insane.

In another column will be found a most interesting communication, addressed to the friends of the Insane, which we hope will be read with the attention that its very great importance demands. It is a subject of deep concernment to all; none being exempt from the misfortune and the evils of mental alienation; and we trust that our Legislature—moved by a desire to alleviate the condition of the most bereaved and forlorn portion of their fellow citizens, and thereby aid in promoting the best good of the public—will entertain favorably what seems to be the general wish, the project of establishing a suitable Asylum for the Insane. No institution, it is believed, can be more deserving of the public patronage, and none which will be more cheerfully and cordially sustained by a humane and intelligent people.

Correspondence.

We take the following from Zion's Watchman; being a correspondence between the editor of that paper, a certain Mr. Mann, who is either a slaveholder, a preacher among slaveholders, an advocate for slavery, or any thing other than the friend of equal rights and equal justice. He talks very much as it is expected a man will talk who is disposed to crush under his foot all such of his fellow men as he can by force or fraud bring under his subjection. "Northern men" have been vile enough in their acts towards their brethren in slavery—they have done enough to call down vengeance upon their guilty heads; but it is not true, that "northern men" made southern slaves. Slavery existed at the south long before the northern dealers commenced their traffic in human merchandize.

Dusplin, N. C., March 19, 1838.

Rev. La Roy Sunderland,—From seeing a number of your paper and various replies and answers to abolition movements in the northern states, I am prompted to address you in the spirit of mildness on that exciting subject.

Waving every thing like preface, I ask you why it is, that your sympathies have become so enlisted in behalf of southern negroes? have you no objects of charity around you? Are there not *many* miserable whites amongst you, who would be glad to pick the crumbs that fall from our negroe's tables? I have been north and know this to be a fact. Then why not extend your *goodness* to them? But say you, they are not slaves. Granted; but their condition is worse, and if your *christian* duty points you to objects of pity, why not help those nearest you? Again, you say they are not slaves. Sir, do the abolitionists really know the condition of the negroes here? If they do they are certainly guilty of great perversion, for they represent it different from anything I ever saw or heard of, except in a northern paper; and if they don't know their condition, they are certainly very blameable in making such severe and false strictures.—But again you say they are slaves. Let me ask you who made them so? was it not northern men in part? Ah, but they have cleared their skirts of the *crying* sin, yes they have, and how was it done? Why their *tender* consciences would not suffer them to keep slaves, and they exterminated the evil in all their borders, they *sold* their negroes to southern men, pocketed the money, and then very *humanely* ask the south to emancipate. We wonder at such soft hearts in a northern clime. Now, sir, there are *many, very many*, here that would be glad if there had been no such population among us: but they are here, and we know of no better way of *using* them than the one adopted. But though there are people of this order, we are *all* jealous of OUR rights, and *will* preserve them unimpaired, and in our sober moments we think none but fools or madmen attempt to molest us in our possessions.

I notice a call for a convention among the abolitionists to establish something like a missionary society. Well, I suppose that would be a proper course, viz. to send abolitionist missionaries into this slave country, to spread information and show the people their great error. I say, I suppose it is to provide missionaries for this country, and the question will of course arise, *who will go?* I think you are about to find out who will persevere "regardless of consequences," and methinks, WO *unto him who announces himself such a herald in this country!* Yes, I do believe the negroes would say, "away with him."

I give you my honest conviction, that if you don't let alone southern institutions, *all* communication between north and south will ere long be stopped, and *an abolitionist could not so much as get a night's lodging in all this country.* We wish to dwell in harmony, but discord is afloat, and unless abolitionists stop and think, we *must* separate, we wish them no evil, and say to them, *let us alone.*

Respectfully your obedient servant,
A. F. MANN.

REPLY TO THE ABOVE.

Dear Brother,—We have objects of charity around us, and we do what we can to relieve them. But we do not consider this a reason why we should not feel for others, at a distance. You have some destitute sinners in North Carolina, I suppose; but do you, on that account, refuse to send the gospel to the heathen in Africa? We do know the condition of the slaves; they are held and used as property, and this is the WORST thing which can be said of their oppressors. Not one of God's suffering poor, at the north, is held and treated as an article of property.—Hence the slaves are worse off than any poor people at the north.

As to the conduct of those at the north, who sold their slaves to the south, it is to be condemned, and if you will show us who the guilty ones are, we will strive to bring them to justice; or if you will show us who has now got the money for which the poor slaves were sold, we will try to persuade them to restore the ill-gotten treasure.

You say you are "jealous of your RIGHTS." But are you as careful of the rights of the poor oppressed slaves among you? It seems to me that you have no moral right to "use" those poor defenceless beings as property.—You have no moral right to buy or sell men, women and children. Nor have you any moral right to turn a deaf ear to our reproofs when you do these things.

You speak of the WO which would be upon us if we were to visit your country. I suppose I understand what you mean by it. But, dear brother, whether you are a slaveholder or a soul driver, if you come to the north, we will do all in our power to treat you kindly. No abolitionist will harm a hair of your head.

We shall be glad to dwell together in harmony if we can. But if praying for you, and entreating you to give up slavery, will prevent our christian union, you can separate from us if you choose. Nor shall we "let you alone," even if you leave us. We shall pray for you, and entreat you still to break every yoke and let the oppressed go free; and we trust this rebuke will be reiterated by your consciences, by the Spirit of God, and by every groan of the suffering slave, till you comply with that solemn mandate of heaven.

Yours respectfully,
LA ROY SUNDERLAND.

For the Herald of Freedom.

Dorchester, N. H. Feb. 24, 1838.

The Hon. FRANKLIN PIERCE,

Sir: A report of a committee of the 24th Congress, on the subject of slavery, of the 8th May, 1836, came to my hand through the post office, and according to the franking on the wrapper, I suppose from you; at any rate your name stands in the list of the committee. Though I have not the honor of a personal acquaintance with you, yet I presume to address you at this time in relation to the report. In the first place I would thank you for the favor in sending me the report, as it will, I think, be a valuable instrument to forward a cause which it was designed to destroy; I mean abolition. In the next place, Sir, I wish to notice the first item on which you have spoken in the report, "That Congress possesses no constitutional authority to interfere in any way with the institution of slavery in any of the states of this confederacy." What you mean by this I am unable to tell. I am no jurist. Do you mean that Congress has no *disposition* to interfere? If this be your meaning then I grant that it is proved by their works to a demonstration. That such a sentiment should ever have been sanctioned by an individual who has seen the industry of the man, as he diligently cultivates the soil, or who has ever inhaled the fresh breezes of these towering hills, is more than I am able to account for; and yet, sir, I find no objection to this from you. * * * I would ask you to reconcile this sentiment with a clause of art. I, sec. 8, of the constitution of the United States,—"Congress shall have power to regulate commerce among the several states." Now, sir, will you and your liberty-loving committee have the assurance to try to impose on people this gross assertion contained in your first item of the report? What, I ask, is the commerce of the slaveholding states? Is it not in the main the accursed traffic of sinews and souls? You may deny the fact, but such denial is only an empty sound.

In your second item you say, "Congress ought not to interfere in any way with slavery in the district of Columbia." As a first reason why they ought not you say, "it would be a violation of the public faith." Now, sir, I ask of you to show what that faith is that will be violated. I have read your reasoning as a committee on that point, but as for finding any thing that looks like public faith to be violated, I do not; but I do find from said report that "Congress has exclusive power of legislation over said district in all cases whatsoever."—Neither can you show that Congress, in receiving the cession from Maryland and Virginia, ever gave any intimations that they would suffer *violence* and *bloodshed* within the district because Maryland and Virginia wanted to commit such acts. Suppose, sir, that your neighbor complains of you, because you have discovered on or about your farm a lodge of thieves and have driven them therefrom; and he says to you, that you have endangered his mode of living, by exposing the evils of theft, and driving from you such characters; and pleads that it is a breaking of the faith on which he sold you the farm; does this in the least exonorate you from a faithful discharge of your duty? Shame on such puerile reasoning. For a body of representatives thus to reason, is, to say the least, a great perversion of the constitution. Again, as another reason why it should not be done you say, "the citizens of the district are not desirous of it; that there has been no request from the citizens to this effect." Do you still continue in such representations? I ask of you to turn to Slade's speech delivered in the house of representatives, Dec. 23d, 1835, page 8, 2d column, where he presents to the house a petition, signed by more than eleven hundred of the citizens of the district, praying for this very thing. Will you say they have not solicited action on this

subject? Again you say, "The right to legislate therefore, to make the constitution consistent with itself, is evidently qualified by the proviso, that *no man* shall be deprived of life, liberty, or property, without *due process of law*."—What a piece of garbling is this. If no man is to be deprived of those things as above specified, how dare you, as one accountable to the *Eternal Jehovah*, refuse to restore life, liberty and property, to more than two and a half millions of the inhabitants of this confederacy *by law*, who have been deprived of them without the least *shade of law* or *justice*? You say in the report, that "it is a well settled constitutional principle that private property shall not be taken for public use without just compensation." How dare you then refuse to act in behalf of those who are bereft of not only their property, but of themselves also, by the man-stealer, robber and murderer, even the slave-dealer. But so far from doing this, you have become yourself an accomplice in the crime, by aiding its continuance and pleading for its cruelties. What is your excuse—what can you say at the bar of your own conscience; to the commands of God at the judgment day, for such conduct! You have undertaken to oppose conscience by calling men, women and children, *property;* you say, "if Congress were to interfere with this description of property." What property? why men, women and children. Again, "all the states which have held or now hold slave property." A man from New-Hampshire thus recreant to the principles of liberty, and assenting to the base proposition that human beings are by each other to be held as property! Shame, where art thou? Have you a wife? of whom did you purchase her?—Have you children? what do you ask apiece for them?

You say that the legislature, (Congress) "cannot change innocence into guilt, or punish it as crime;" but at the same time you say, the man whose skin is black, however innocent in every thing else, is guilty of a crime; and what is it? why of being *black;* and for this he must be punished with perpetual slavery. You ask why "treaties are regarded as sacred and inviolable?" You answer, "because they involve the pledge and depend upon the sanctity of the national faith." Then I answer, you are guilty of using your influence to prevent the fulfilment of a treaty that involves the pledge and faith of our nation; the treaty of peace between his Britanic majesty and the United States of America, signed at Ghent, Dec, 24, 1814, Art. 10. Now, sir, when I and others ask of you to put this treaty into entire operation, you tell us that Congress has not power to fulfil its treaties.—Why do you not come up to this truth? Because you say again, that it (emancipation) is impracticable. Impracticable for government to fulfil on their part their treaties! Why impracticable? Because it will break up the depot of impurity, laciviousness, theft, robbery and murder of the South. Again, you give the reason, "the subject was referred for the express purpose of having a *report* calculated to sustain the just rights of the slaveholding states; meaning the justice of theft, robbery, &c.; not the best interests of community. I ask, sir, if you was not sent on to Washington to promote the best interests of the commonwealth? if so why do you overlook those interests? Why do you not seek to promote the best interests of the *population* of the slaveholding states? Is not the negro a man—does the color of his skin deprive him of manhood? What has he done to forfeit his right to life, liberty and the pursuit of happiness; to the accumulation of property? In what manner has he forfeited the protection of just and equal laws? Has the Creator of heaven and earth distinguished the black man by his complexion, his features, or his hair from the *pale faces*, to be an object of *stripes, chains and manacles?* Should the fact be announced to you, that your own wife, and sons and daughters, if such you have, were now suffering the same treatment as the black women and children in the South, how soon would you rush from the halls of legislation to their rescue! How soon would you call on Congress to exercise their authority to stop such a traffic! And yet, when you are asked to exercise the power vested in Congress, you say there is no such power; or that it is not expedient to exercise it. What patriotism! What philanthropy!

I am a republican and an abolitionist; and you sir, have heard in the senate room (if you were present) the assertion from a southern senator, that if an abolitionist should come within the bounds of his state (S. C.) they would hang him; and yet, sir, you are silent. Whilst I read your report, its servile spirit was so manifest that most gladly I would answer it, in your senate, face to face. But then there is a price put on my head. Even if I or any other abolitionist should enter a slave state, (and it is impossible to enter our national hall of legislation without) we thus endanger our lives. Men who thus act, and thus submit to the servile spirit of slavery, that are chosen to seek the best good of their country, are I think "engraving their names on the adamantine pillars of their country's history to be gazed upon forever as objects of universal detestation."

A LOVER OF LIBERTY.

An adjourned meeting of the Worcester South Division Anti-Slavery Society was holden at Worcester the 12th and 13th inst.—at which sundry resolutions were adopted—among them we notice one recommending to town societies to hold their monthly meetings, by rotation, in the several school districts, for the purpose of lectures, discussion, or the reading of suitable publications; and another, recommending the establishment of anti-slavery libraries.

Mr. Birney of New-York, Mr. Codding of Canandaigua, Mr. Phillips of Boston, and other distinguished abolitionists attended, and participated in the exercises of the meetings.

CONGRESS.

WEDNESDAY, April 4.

Mr. Birdsall on leave presented the petition of Thomas McClintock and 36 others, citizens of Waterloo, New-York, praying the abrogation of the resolution of Mr. Patton, on the subject of abolition memorials; which was received, and laid on the table.

THURSDAY, April 5.

The Senate was engaged during the greater part of the sitting with the bill for the suppression of duelling. Mr. Smith of Connecticut made a strong speech on the general subject; and particularly referred to some of the actors in the recent fatal affair; stigmatized them as murderers, and other ignominious epithets. Col. Webb came in for more than an ordinary share of animadversion. He said the bill was necessary for the protection of gentlemen of the North, who could not resort to the same practices which southern men might adopt. He alluded also to the close connection between the institution of slavery and duelling. That the practice was ever found where domestic slavery existed; and that it was held in abhorrence by the same people who repudiated involuntary servitude. It was natural, he argued, that where human beings were treated like cattle, and sold at so many dollars per head, there should be a disregard for human life.

When Mr. Smith had finished, Mr. Pierce, of New-Hampshire, rose, and with great earnestness repelled the idea that the supporters of the bill were legislating for a particular section of the Union, or that it was necessary for the protection of gentlemen from the North. He expressed his regret that the senator from Connecticut had urged the adoption of the measure on that ground. Mr. Smith declared that he had only spoken of what would be the operation of the bill. It would protect the representatives of those states in which duelling is regarded with abhorrence. As to southern gentlemen, they would perhaps act as they had hitherto done.

Mr. Pierce again protested against the idea that any additional legislation was necessary to protect Northern men particularly. They are capable of protecting themselves, their interests and honor He supported the bill as a measure of equal operation on all sections of the Union.

It had been contended, he said, that legislation on this subject would be productive of greater mischief—street brawls—assaults without any correspondence, or any notice. Such considerations would not prevent him from doing what he thought was proper toward abolishing the practice. In giving his support however to the strongest measure, he would make no allusions to the past—he said the reform on this subject ought to begin by driving personalities from the debates.

Mr. Preston said the remarks of Mr. Pierce had entirely taken the edge from Mr. Smith's allusions to this question as a sectional matter. The defence of Mr. Pierce of the gallantry of New-England, he reminded the Senate, was not called out by any observation of his. He knew they were a gallant people; and had shown their courage on many occasions, to the renown and glory of the whole country. He did not imagine that any other Senators from the North concurred with the views of Mr. Smith.

Mr. Preston vindicated the character of the Southern people from the sweeping accusations with which they had been assailed, and put some enquiries to Mr. Smith respecting his own conduct, and that of the moral and religious people of Connecticut. How long, he asked, had it been since the Senator himself supported for the highest office in the nation, a person who had committed more than once the act he had denounced as murder? How long had it been since the people of Connecticut had gone with him in elevating General Jackson, who was chargeable with the very same offence for which certain gentlemen had been so fiercely denounced!

Messrs. Grundy and Prentiss made a few remarks in favor of the bill but deprecating all agitation and excitement; and then, the hour being late, the Senate adjourned without coming to any decision.

During the morning hour, the bill establishing a criminal court in the District of Columbia was passed.

FRIDAY, April 6.

Mr. Wise rose to make an inquiry of the chairman of the committee for the District of Columbia, if it be intended to make any report on the subject of the retrocession of the District to the States of Maryland and Virginia?

No reply at first was given. The CHAIRMAN of the committee was not at the time, in his seat. But soon after he (Mr. Bouldin) came in, and the question being repeated, that gentleman replied, that that was a subject upon which the committee had not yet deliberated. When they had done so he would be quite happy to give his colleague (Mr. Wise) any information in his power upon the subject.

Methodist Anti-Slavery Convention

Will be held at the Methodist Episcopal Church, Utica, New-York, on the second and third of May next. Services to commence at ten o'clock each day.

Members of the M. E. Church, class-leaders, trustees, local and travelling ministers, who are immediate abolitionists, are invited and urgently requested, to attend this convention, or represent themselves in it by large delegations.

We trust that the *lay members* of the church will perceive the imperative duty which devolves upon them. Our brethren in the ministry have most nobly sustained themselves in this holy conflict; the prospect of witnessing the entire purification of the church from the foul and "*execrable villainy*" of slaveholding under *any* circumstances," has cheered them onward.—Brethren, your co-operation has thus far been prompt, energetic, efficient—it is no time to slumber now—no time for folding of hands.—The apologists and abettors of slavery in the church are neither few nor small—inactive or unconcerned, but putting forth their mightiest efforts, pushing forth their ablest advocates and defenders, pressing into their service the sacred volume of inspiration, and imputing to God, the holy and ever blessed God, the origin and perpetuation of slavery!!! Will you to the rescue? Will you manfully and heartily "to the breach?" Shall our brethren receive your fearless and inflexible co-operation? Will *you? brethren* COME! WE BID YOU A HEARTY WELCOME! One and all come!

To our brethren in the ministry we would say, we hope that nothing will hinder them from attending on this occasion. *Action* was never more IMPORTANT to the Church, than at the present time. The question at issue now is, shall the *Methodist Episcopal Church* assume the TREMENDOUS RESPONSIBILITY of *sustaining* this man-robbing—God dishonoring system, or in accordance with the true spirit of "*christianity* stamp the stigma of an unnatural, fictitious, and libellous absurdity" upon it in whole and in all its parts!

W. C. ROGERS,
H. NEWLAND,
A. HANNA, } *Committee of Arrangements.*

Utica, March 16, 1838.

Ample provision will be made for the accomodation of the convention during its session by our friends in the city.

From the New-York Evangelist.

Peace Convention.

The Executive Committee of the New-York Peace Society, anxious to promote the great cause which they have espoused, by every proper means in their power, propose to the friends of that cause throughout the country, that a PEACE CONVENTION, composed of the delegates from the various Peace Societies, be holden in this city the first week in May, commencing on Wednesday, the 4th day of the month, at ten o'clock A. M. The object of the convention will be, to excite public attention to the peace cause; to discuss the various points relating to the peace question; and to find some common ground on which all the friends of the cause can act in concert. The committee propose the first week in May as the time for the assembling of the convention, because numbers who would be likely to attend it will at that time be coming to the city to attend the May anniversaries. It is hoped that every Peace Society will be fully represented on the occasion, and that the most auspicious results will be realized. The friends of the cause in places where no Peace Societies are organized, are nevertheless invited to send delegates. The number of delegates from each place will be discretionary on the part of those who send them. Each delegate should bring his credentials with him. The place of meeting may be learned by the delegates on their arrival in the city, by inquiring at the office of the New-York Transcript, 162 Nassau street, opposite the Park. ☞Editors friendly to the peace cause are respectfully requested to give this article an insertion in their columns.

By order,
JAMES O. POND, *Chairman.*
JAMES C. HALLOCK, *Secretary.*
New-York, April 11, 1838.

FIFTH ANNIVERSARY
Of the American Anti-Slavery Society.

The Fifth Anniversary will be held, with divine permission, in the city of New-York, on Tuesday, the 8th day of May next. The public exercises will be in the Broadway Tabernacle, and commence at ten o'clock, A. M. The exercises will be prayer, reading the scriptures, abstract of the annual report, and several addresses.

Agreeably to the recommendation at the last Annual Meeting, the meeting of the Society for business will be held this year, the week previous to the anniversary, viz: on Wednesday, the 2d of May, in the Lecture Room of the Broadway Tabernacle, at 4 o'clock, P. M. and be continued from day to day.

All the Auxiliaries are requested to send delegates, who are requested to report their names at the Society's Rooms, No. 143 Nassau street, immediately on their arrival in the city.

The friends of the cause, throughout the Union are invited to attend the anniversary.

New-York, Feb. 25, 1838.

LEWIS TAPPAN,
DUNCAN DUNBAR,
JOSHUA LEAVITT,
S. E. CORNISH,
S. S. JOCELYN, } *Committee of Arrangements.*

FIFTH ANNUAL MEETING
OF THE
New-England Anti-Slavery Convention.

The New-England Anti-Slavery Convention will hold its fifth annual meeting, in the city of Boston, on Tuesday the 29th of May next, and will probably continue three days. The objects of this Convention, and its advantages in giving an impulse to the cause of emancipation, are well known. Distinguished advocates of the cause, from other sections of the country, are expected to be present, to aid in the deliberations. And, as it was never more desirable or important than now, that the Convention should be well attended, it is earnestly hoped that local societies throughout New-England will see that they are represented on the occasion by large delegations.

Signed in behalf of their respective Societies.

MAINE.
SAMUEL M. POND, President.
WM. SMYTH, Brunswick, Secretary.

NEW-HAMPSHIRE.
JARED PERKINS, Portsmouth, President.
JOHN FARMER, Concord, Secretary.

VERMONT.
H. F. LEAVITT, Vergennes, President.
E. D. BARBER, Middlebury, Cor. Secretary.
M. D. GORDON, " Rec. "

MASSACHUSETTS.
FRANCIS JACKSON, Boston, President,
WM. LLOYD GARRISON, Boston, Cor. Sec.
AMOS A. PHELPS, " Rec. "

RHODE-ISLAND.
PELEG CLARK, Coventry, President.
OLIVER JOHNSON, Providence, Cor. Sec.
ELIAS SMITH, " Rec. "

CONNECTICUT.
JOHN T. NORTON, Farmington, President.
HORACE COWLES, " Secretary.

☞Editors of anti-slavery papers, and others friendly to the cause, are requested to give the above an insertion in their columns.

Quarterly Anti-Slavery Magazine.
PRICE REDUCED.

The Executive Committee of the American A. S. Society with the view of establishing a very large circulation of this important work, have resolved to reduce the price so as barely to cover the cost of the paper and type. It will be put at the following

PRICE.—For a single copy, THREE DOLLARS IN ADVANCE. If payment be delayed till the delivery of the second number, FOUR DOLLARS will be required.

FOR FIVE DOLLARS transmitted to the Anti-Slavery office free of expense, in advance, TWO COPIES will be sent for one year.

Papers which have copied the Prospectus are requested to copy the above; also, if they shall publish the prospectus hereafter, to substitute the above terms for those named therein, and add to the list of contributors the following names, two of which were omitted by mistake, viz:

REV. CYRUS P. GROSVENOR,
REV. CHARLES W. DENNISON,
C. C. BURLEIGH, ESQ.
REV. JOHN O. CHOULES,
DR. GAMALIEL BAILEY, JR.

Those who wish to become subscribers on these favorable terms are requested to send in their names immediately, as the commencement of the work yet depends upon the filling up of the subscription list.

CHAPTER OF NEWS.

The *real* cause of the Florida war seems to be developing itself. For proof of what *it is* let any one read the following article from a Mobile paper of March 28.

"From the despatches sent to Washington, it appears that no inconsiderable portion of the Seminoles had repaired to Gen. Jesup's head quarters at Fort Jupiter. We are not told whether they had submitted to emigration, or only wished to be let alone.

"On this head, we are sorry to see several whig editors in the west disposed to say with Jesup—'let them stay.' When manifesting this feeling, they must have lost sight of the fact that the Seminole country has proved a place of refuge for negroes, hundreds of whom it is believed have not only fought, but committed the greatest outrages on the whites, during the last two or three years. It is not a residence in the swamps and hammocks of southern Florida that we grudge the savage—but it is the power to entice away and instruct in bush fighting so many of our slaves, that we would wish to annihilate. These Seminoles cannot remain in the peninsula of Florida, without threatening the internal safety of the south; and we want them removed to such a distance, that they can neither communicate with internal foes or foreign enemies, should ever this country be involved in war with some powerful nation."

Will the north any longer consent to such an unrighteous war, for the avowed benefit of southern slavery? Will they consent to have our country bankrupted, by a continuance of the extravagant expenditures of money, for no other purpose than to preserve the "peculiar institutions of the south?" It is time that northerners examined this subject.—*Emancipator.*

Josiah Dunham, jr, late Cashier of the Lafayette Bank in Boston, has been convicted of perjury in making oath to a return of the condition of the Bank, knowing the same to be false.

The N. Y. Evening Post makes the number of votes recently given in the city for Mayor to be for Clark 19,692—for Varian 19,410—for Riker, 111. A plurality elects; Clark, the whig candidate is chosen.

Resignation.—John Patton, a member from Virginia, resigned his seat in Congress, in consequence of an appointment to the Executive Council of Virginia. He was the mover of the infamous resolution of Dec. 21, laying all papers on the table relating to slavery without reading or printing, reference or debate.

Almost as bad as some of the Slave States.

Liberty of the Press in Canada.—The authorities in Lower Canada seem disposed to turn that province into a Siberia, and to extend there the Russian laws regulating the liberty of the Press. We have seen a letter from the post master at Montreal, returning his *Estrepette*, a French paper in this city with this reason, '*That they are not allowed to be circulated*,—IN THIS COUNTRY!'

Maine.—The legislature of this state adjourned on Saturday, after passing resolutions in relation to the north-eastern boundary, to the effect that if the bill now before Congress, (which provides for the running of the line,) shall not become a law during the present session, and if the government of the United States, either alone or in conjunction with Great Britain, or the state of Maine, shall not on or before the first day of Sept. next, establish and appoint a commissioner for a survey of said boundary line, it shall then be the imperative duty of the governor of Maine, without further delay, to appoint forthwith, suitable commissioners and surveyors for ascertaining, running and locating the north eastern boundary line of the state, and to cause the same to be carried into operation.

The Cherokees have presented a petition to Congress, signed by fifteen thousand individuals, urging in the strongest terms the invalidity of the treaty of New-Echota, concluded without their authority or consent, and remonstrating against the execution of the treaty, which is declared to be the unalterable determination of the president. The Cherokees acknowledge the power of the United States, and their own feebleness, and rely only on the justice of their cause. But they are an oppressed and a doomed people, like the other tribes of the red men. Their petition has been laid on the table, and there it will probably remain.

We learn from the National Intelligencer, that a bill passed the house of delegates of the state of Maryland, on Wednesday last, by fifty-five votes to fourteen, for the *abolition of imprisonment for debt.*

The aggregate of wages of the members of Congress is about $3,000 daily. Every speech therefore which occupies a day costs the sovereign people $3,000. A very liberal price! quite as much as the article is ordinarily worth.

Dr. Bowen, of Boston, a director of the Lafayette bank, who was indicted for embezzlement, has been tried and acquitted.

During the interesting debates in the legislature of Kentucky, Mr. Helm of Hardin Co. asked, "Are we the slaves of our slaves—cannot we revise our constitution for fear of them?" To which Judge Nicholas of Louisville, replied, "Ay, truly, as the gentleman has strongly put it, *we are* the slaves of our slaves!" Let us help to emancipate both.

The steam ship Columbia, arrived at New-Orleans from Texas, reports that the ports of Texas were blockaded by two Mexican vessels of war. The Columbia was fired into by both vessels, but sustained no material damage.

Some of the Consequences. A correspondent writing from Landsburgh, Perry Co. (O.) under date of the 14th ult. says: "Two men have been frozen to death in this county the present winter, with no companions but their bottles. The last was on his way from the distillery, full, and when found, he was on his hands and knees, with his pantaloons, skin, and flesh, torn or worn off in his struggles. It chills my blood to relate it."—*Am. Cit.*

Caution to Boys.—A boy of about 14 years named Lowell Locke was brought before justice Hackett by the police, on Wednesday last, on the charge of throwing a snow ball enclosing a stone, which occasioned the death of a colored boy, about 5 years of age. No evidence of a malicious attempt appearing, he was sentenced to 30 days in the house of correction, for a breach of the police laws. It is hoped that the melancholy catastrophe, from a practice too long allowed, will make boys more careful to obey the laws—as we understand the police will strictly enforce their regulations.—*Portsmouth Journal.*

The report of the Legislative Council of Florida, in favor of an early application for admission to the Union as a State, urges as one prominent reason the importance of her being on the ground to bear her part and aid her sister states to meet the abolitionists.

The Ruling Passion.—"How is your son today?" asked a friend of a broker. "Very ill," replied the old gentleman, struggling to maintain composure, tears coursing down his agitated features; "very ill, I would not give ten per cent. for his chance for life."

Gen. Jessup is recalled, and Gen. Z. Taylor takes the command in Florida.

JOHN P. HALE, Esq. has been appointed Attorney of the United States for the district of New-Hampshire.

Lieut. Wilkes has been appointed to command the exploring expedition. He is the *seventh* who has received this honor. His predecessors have found the post a moral school, in which they have been quick to learn, and prompt to practice, the virtue, *resignation.*

Mr. Follansbee, on the 4th inst. and on the 6th balloting, was elected door-keeper of the house of representatives at Washington. There were twenty candidates for the office. Mr. Follansbee was a native of Salisbury, Mass.

It is said, that the hotel keepers of Cincinnati, keep a lot of shingles and jack-knives on their bar room mantel pieces, for the purpose of affording travelling yankees every facility for the exercise of their *whittling* propensities without danger to the furniture.

The president has pardoned the former postmaster at Sharon, in Ohio, who was convicted of robbing the mail about five years ago, and has been in the Ohio penitentiary during that time.

OBITUARY.

Died in Dunbarton, March 23, Mrs. Susan L. Stinson, aged 34, wife of Capt. Charles Stinson.—On the 13th inst. Mrs. Mary B. Page, widow of the late John Page, Esq. aged 53. Her death was caused by being thrown from her carriage while returning from church the preceding Sunday.

In Gilsum, of consumption, 3d inst. Mrs. Elizabeth D. wife of John Horton, Esq. aged 29.

In Brattleborough, Vt. on Friday of last week, Dea. John Holbrook, aged 77.

In Worcester, Hon. Edward D. Bangs, late Secretary of the Commonwealth of Massachsetts.

In Alstead, March 26, Mrs. Anna Slade, wife of Mr. William Slade, aged 80.

In Dublin, March 28, Mrs. Sarah, wife of Isaac Appleton, Esq. aged 70. She was the first female of English descent, born in Dublin.

In Stratham, on Monday morning last, Hon. Josiah Bartlett, in the 70th year of his age.

In Portsmouth, Mrs. Margaret K. Morris, aged 65.

In Strafford, Vt. Peter Benson, Esq. aged 75.—He was born in Mendon, Mass. At the age of 13, he entered the American army as waiter; at 16 he enlisted as a soldier, and faithfully served his country during the revolutionary war.

Gen. Eleazer W. Ripley, member of Congress from Louisiana, died at New-Orleans, on the 29th of March, aged about 58. He was a native of Hanover in this state, a son of Rev. Sylvanus Ripley, formerly professor in Dartmouth College, and a grandson of the Rev. Dr. Wheelock the founder of that institution. Gen. Ripley was graduated at Dartmouth in 1800—read law with the Hon. Wm. H. Woodward of Hanover—established himself in the practice at Gardiner, Me.—was elected representative of that town in the Massachusetts legislature, previous to the last war with Great Britain, and was speaker of the House. Upon the commencement of the war he was appointed a Lieut. Colonel—served through it with distinguished reputation—was wounded, and promoted to the rank of Brigadier General—and, on leaving the army, went to Louisiana where he has since resided. He was elected to Congress in 1835, and re-elected the last year. His seat in the House has been vacant during the present session, in consequence of the sickness that has terminated his life.—*Exeter News Letter.*

The MONTHLY MEETING of the Concord Female Anti-Slavery Society will be held at Mrs. SAMUEL SHUTE'S on Wednesday next, at half-past two o'clock, P. M.

New Books.

JUST received and for sale at the N. H. Anti-Slavery Depository:—

EMANCIPATION IN THE WEST INDIES. A Six Months' Tour in Antigua, Barbadoes and Jamaica, in the year '1837. By JAMES A. THOME, and J. HORACE KIMBALL.

Narrative of JAMES WILLIAMS, an American Slave.

SLAVERY ILLUSTRATED, in its effects upon Woman.

LETTERS on the Equality of the Sexes, and the Condition of Woman.

Dr. Kittredge

HAVING removed from Boston to this place, has taken the house recently occupied by Dr. LEACH, nearly opposite the South Church.

Concord, March 10, 1838. 6w

NEW GOODS,
At No. 3, (Williams' Block.)

H. CHAMBERLAIN, has just received in addition to his former Stock, a large and prime assortment of SPRING GOODS, consisting of Broad Cloths, Cassimeres and Sattinetts; Black and Colored SILKS for dresses, of the latest importations; American, English and French PRINTS of the best style; SHEETINGS by the bale or piece at reduced prices. Men's Women's and Children's SHOES, of different kinds and qualities.

—ALSO—

500 lbs. of Northern Clover Seed, of the first quality, together with a general assortment of GROCERIES, &c. &c.

N. C. has a new article of Bakers' Oil Blacking, an excellent preservative for leather and preventative against wet feet, by the dozen or single Box. Also a good supply of Garden Seeds.

Concord, March, 31, 1838.

FOR $125 UNDER COST!

PLEASANTLY situated on the north side of Pearl st., 18 square rods of fertile land, on which is a new and convenient one story

DWELLING HOUSE,

22 by 27—durably finished throughout, and well painted. It contains a parlor, kitchen, bed-room, pantry, closets, two good sleeping chambers—a good cellar, well, wood-shed, shower-bath, and other conveniences—*all within doors.*

TERMS, $800—$250 *down;* the remainder, if desirable, in eight equal annual payments with interest and sureties.——JACOB PERKINS.

Concord, 23, March 1838.—tf.

POETRY.

For the Herald of Freedom.

In the brief obituary notice, last week, of our departed friend KIMBALL, his poetical taste and talent were incidentally alluded to. He admired what was beautiful in others, as well as exemplified what was so in himself. A perusal of the following lines, a few days before his death, from the pen of our gifted young friend Miss NELSON of Haverhill, affected him very sensibly, as strikingly illustrative of his own situation and feelings. They were communicated in manuscript to a mutual friend of the writer and of Mr. Kimball, who preceded him a few weeks in the transition from the "weary strife" of this world to the "perfect rest" of Heaven. As the representative of that friend, I hope to be pardoned by Miss N. for giving them publicity. G. K.

The Hour of Death.

There is an hour, there is an hour,
It comes to each, it comes to all—
It comes to every forest flower,
And to the sere leaves when they fall.
It comes to man, the proud, the high,
The shrine that holds Jehovah's breath—
To all beneath the bended sky—
It is the hour of death.

It is an hour, it is an hour,
That may be dark, or may be bright—
May come to thee with fearful power,
Or robed like messenger of light;
May be an angel sent to guide
Thy footsteps to thy Father's home—
Or lift the veil that doth divide
Thy spirit from its darker doom.

It is an hour, it is an hour,
That comes to me on rapid wing—
My youth is in its flush and flower,
Yet welcome I its summoning;
It calls me from a weary strife,
To where a perfect rest is given—
And from the changeful dream of life,
Will wake me happily in Heaven. N. S. N.

From "The Friend."

Scraps;

OR A PAGE FROM MY PORT-FOLIO.

Doubtless, we are a great and glorious people,
Free, moral, wise, religious, and what not;
Enjoying heartily, with other comforts,
Opinions most respectful of ourselves.

Yes, doubtless, we are great, and every hour
Becoming greater, like a vast mushroom.
Towns rise, as if by magic, in the forest,
And where, of late, a troop of timeful wolves,
Howled their wild wood-notes to the midnight moon,
Caper the hopeful youth, and fiddles speak.

Our virtuous and enlightened population
Rolls onward like a deluge, scattering wide,
With much commendable, misparing zeal,
The tawny, two-legg'd, and inferior vermin,
To dens obscure, and deserts far remote,
To trapper and to squatter yet unknown.

Yes, doubtless, we're a wise a moral people.
Ask ye for proof? and can ye not perceive
The scent of whiskey float on every gale?
Others may boast their floods of milk and honey,
Ours may be called a whiskey-streaming land.
As flows life's current through the human frame
In countless rills meandering, so does whiskey
Flow through our country; but a copious tide,
Resembling more a torrent than a rill—
Marking its troubled and tumultuous course,
By poverty and crime, disease and death.
We kill the nations off to get the soil,
The soil produces grain, the grain the whiskey,
The whiskey ruin, both to soul and body;
And thus we travel the delightful round;
And modern Solomons, who rule the nation,
Wisely decline to tax the precious third,
Lest haply they might check the growth of grain,
And raise a frown upon a voter's brow.

Yes, doubtless, we're a free, a Christian people,
Holding this truth to be self-evident,
That *all men are by Heaven created equal*,
Endowed alike with right to liberty.
Doubt ye the fact? and have ye not beheld
Upon our public ways a group of beings,
Ay, human beings, with immortal souls,
Driven to the market, like a flock to slaughter,
Chained, sold, lashed, mangled at the sound discretion
Of worthies, doubtless, of superior nature,
Because enveloped in a paler skin;
The dearest ties the heart can know discovered,—
The child parted from her infant treasure,
The trembling maiden from her lover torn,
And doomed to toil and misery forever.

Yes, doubtless, we're a moral, Christian people.
God hath commanded, "Thou shalt do no murder;
He, who gave life bidding all things rise from nothing,
And, at whose frown, would sink again to nought,
And lo! forth crawls the important duellist,
An evanescent worm, a thing of dust,
And dares his wrath, and tramples on his law.
The curse of Cain is on him—his right hand,
His soul, empoisoned with a brother's blood,
A friend—a boon companion—one with whom,
A few short hours before he had united,
Perhaps in scenes of folly and of crime;
What then? he mingles with congenial *christians*,
Calls himself one, no doubt, and stands prepared
To exact the self-same christian pure again.
Will human laws deter him? Human laws
Were surely not designed for men of honor:
A starving wretch in the pursuit of plunder,
Or, amidst a murder and he shall be hanged;
Not so your man of honor—he may kill,
Arrange deliberately his mode of murder,
Become an adept by industrious practice,
And boast of his expertness at the trade;
He shall go free—he is a man of honor—
And laws, and those who ought to guard them, sleep.
Or yes, no doubt—we are a christian people.

S. J. SMITH.

From the National Enquirer.

A Fragment.

"Proclaim liberty throughout all the land, unto all the inhabitants thereof."

A voice is on the winds—a potent voice,
Bringing quick terror to the tyrant's heart.
On every breeze it swells!—The poor rejoice,
Lifting their eyes in gladness, and their chains
Instantly fall—their fetters burst apart,
Touch'd by the wand of Love;—Triumphant strains,
Lamentable and loud, are swelling now
On the glad wind—and Freedom lifts her brow
No more to droop in grief 'mid her own domains.

CHEERFULNESS.—A woman may be of great assistance to her husband, in business, by wearing a cheerful smile continually on her countenance. A man's perplexities and gloominess are increased a hundred fold when his home brings him no smiles, and with a sentinel frown upon her brow. A pleasant face is to us like a rainbow set in the sky when her husband's mind is tossed with storms and tempests; but a dissatisfied and fretful wife, in the hour of trouble, is like one of those fiends who are appointed to torture lost spirits.

MISCELLANY.

Judge Catron on Duelling.

Judge Catron was at the time of this charge to the jury, chief justice of the supreme court of Tennessee, and is now on the bench of the supreme court of the United States.

A member of the bar had been stricken from the roll of attorneys of the circuit court of Maury county, for the offence of accepting a challenge, which resulted in the death of his opponent; from which judgment he appealed to the supreme court. The following is an extract from the opinion in which the action of the court below was sustained; the striking applicability of many of its passages to the facts of the present case, will not fail to impress every reader, with the force of almost prophetic coincidence:—

"It is true, as a part of the history of our species, that many men of strong minds have equally strong passions, which are ill-controlled, and subject such men to grosser errors than others with fewer mental advantages; these are the men of worth that fight duels, having no guide but blind and reckless passion when aroused, regardless of their own lives or those of others; hence their conduct furnishes the worst possible evidence upon which to ground a rule for the government of society. This class of duellists are not less wicked than others we will name, but their standing renders it more difficult to punish them.

Another set of men fight duels, (or more generally make a show towards it,) to gratify their vanity, by drawing upon themselves a little temporary notice, which their personal worth or good conduct cannot procure.—These are always worthless coxcombs, equally destitute of bravery, virtue or sense, whose feeble nerves would be shattered and prostrated at the sight of an enemy in the field of battle, who are ridiculous in every situation where courage or conduct is required. This class of duellists do little harm other than to disturb the community; they quarrel to make peace; or if officious intermeddlers force them into a fight, are too much alarmed to hit, or perhaps see their antagonist. The affair is laughed at as a farce, and the parties turned over to the constable.

Many of this description challenge, because they know the party challenged will not fight; having a due regard for religion, the laws of his country, and his family. The infamy or worthlessness of the challenger is such as to disgrace any decent man to notice him. These pretenders to bravery and gentlemanship, are always absolute cowards; for no man will challenge another, knowing that he either will not, or dare not fight unless he be a coward. The officers of our army at present dare not fight; therefore it is a disgrace for one officer to challenge another. The most distinguished man in the service lately refused to accept or reply to challenge, from an officer of equal rank, because he feared God and the laws of his country; he has met his due reward, by having accorded to him the unlimited approbation of his countrymen.

Let it once be understood that the bar of Tennessee *dare* not fight, and it will be deemed cowardly to challenge a member of it, and this court solemnly warns every lawyer, that if he violates the laws made to suppress dueling, we will strike him from the rolls of the court, upon the fact being made known to us. The truth is such men are too often insolent and impudent bullies, who tyrannize over, and impose upon all orderly men about them; who literally dragoon society, by fear of personal violence, into silence and seeming acquiescence, with respect to their conduct. That such a counsellor is a disgrace, and serious incumbrance to any court where he is permitted to practice, all will admit; those who engage in duels, the statutes deem, and we will treat, as of this description.

Another class accept challenges and even challenge and fight, for the very reason that they want true courage; they have not moral and independent firmness enough to disregard the giddy assertions of that idle part of the community who say a man is a coward because he refuses to fight; not that such people have either belief or disbelief of what they say; they are too light minded to form any settled conclusion, and repeat idly as the parrot what some revengeful neighbor has before said, who gratifies his malice by mixing gall in the cup of another. The pride, weak nerves, and morbid sensibility of such a man, forces him to the pistol's mouth of a ruthless and unprincipled antagonist, as feeble, trembling and unresisting as the lamb to the shambles, and with almost an equal certainty of destruction, because he still more fears the detraction of the malicious and the gossip of the giddy. The same principle of human action often induces the delicate and sensitive female, with fear and trembling, to assent to see herself made a widow, and her helpless infants orphans, by the butchery of her husband in a duel. Any man who takes the life of another, under such circumstances, (forced upon him by wicked design,) can be truly said to "have a heart regardless of all social order, and fatally bent upon mischief;" and he should suffer death for the crime, because he has bullied his antagonist into resistance, and then murdered him.

Nervous and timid men of the foregoing description, if they come off unslain, fail to obtain their objects; society will not believe them brave. There is an instinct in our nature that mocks every art upon this subject; it tells us whether a man is, or is not, fearless: upon all, from the tottering infant to the savage bully, the same impression forces itself. The fearless man walks through life without assault, and without reproach on his bravery, from those worthy his notice, although he may continually have refused to fight duels. No man ever persuaded the world he was fearless, unless he was so,—should it be a reproach, that a weak and nervous man has not the courage of a lion? It is a reflection upon God and nature to require it.

It is said single combat is often the only redress that can be had for a personal injury; we apprehend those who hazard the assertion not very deeply read in the moral code, and much better acquainted with their own passions than the human heart; they tell us wicked vengeance and murderous crime is *redress!* This is not the precept our Saviour taught, our religion inculcates, and our laws enjoin; malice, vengeance, and crime have no place but in the catalogue of iniquity. If one respectable man says a harsh and injurious thing of another, it is almost uniformly in some moment of high excitement, in the bar or elsewhere; the result of instant and angry passion, of which the offending party in a few hours, when he becomes cool, is heartily ashamed; most willingly would he make reparation had he an opportunity; but he cannot and will not be bullied into it by threats of punishment. Let the offended party wait until the excitement has passed off, and he will generally find half the sin resting upon himself: were the writer to judge from his own experience, this would be a small allowance. He should then go to the offender, in a firm, serious, and just temper, and inquire of him the reason for the injury; he will then hear his own fault for half the excuse, the angry and excited passions of his neighbor for the other half; here the matter will end, almost assuredly as that God is just. I ask every gray-headed man in American society, did this course ever fail you, with a man worthy your notice?

But this requires more moral courage, and fearless firmness, than most men are masters of; they prop their doubtful courage and trembling nerves, by applying to some supposed friend, who often turns out to be one of those malicious whisperers, and agitators of duels, whose revengeful heart glories in seeing his species murder each other in cold blood; generally in addition having some secret revenge to gratify against the offender, for which reason he is but too often applied to. Here the cunning machinations of malice have fair room for action; a duel is of course advised as the only redress honor can allow of; every means is used to bring it on; every sinster trick or argument is employed to keep the principal firm to the desperate purpose, who surrenders his judgment and his life into the hands of wickedness to be destroyed. Such agitators have cold and cruel hearts, dead to every moral sense or feeling of humanity; generally afraid to encounter danger themselves in the field of battle, or even in a vile duel, wherein certainly ten cowards engage to one brave man. Who ever heard of a brave and fearless man exciting and urging on another to a duel, to the destruction of himself, his poor unoffending wife, and helpless infants, without using all means possible to adjust it? No one. It is the working of cruelty, insiduous cunning, and malice, under the seemly garb of friendship, that does this. Not such as these, but men of great moral worth, fearlessness and independence, should be applied to for advice and aid, who will generally settle the matter with a few words of advice to the parties—perhaps laugh at the trifle that set the passions in commotion; have some silly mistake explained, and end the matter. The brave man is always generous, feeling, and just, and others submit to his judgment with pleasure.

Such are dueling and its consequences, and such generally, the characters of the men who engage in the practice, which if it does not involve wickedness and criminality, crime deserves no name and morality no place in the human heart—they do not exist if this be not a crime.

To restrain the blind and criminal passions that drive to ruin the fearless and valuable man; to restrain the wicked vanity of the noisy coxcomb; and to protect from his misguided fears of giddy and idle ridicule, the physically weak and nervous man, have mankind generally, and Tennessee in particular, legislated to punish dueling.

Taking the petition for true, and how does the case of the defendant stand? By the laws of God, the laws of England from the days of the Edwards, by the laws of Kentucky and Tennessee, and every civilized land, he is declared to have been guilty of wicked and malicious murder, and a felon fled from justice. Is it possible that any well balanced mind can for a moment believe that a man whom the law thus condemns, is a fit person to be an aider and adviser in the sanctuary of justice!

We are told this is only a kind of *honorable* homicide! The law knows it as a wicked and willful murder, and it is our duty to treat it as such—we are here firmly and fearlessly to execute the laws of the land—not visionary codes of honor framed to subserve the purposes of destruction."

From the N. Y. Evangelist.

The Wine of the Passover.

Ballston Centre, March 16, 1838.

Mr. Editor,—Having heard frequent inquiries how the "fruit of the vine" could be obtained as wine free from alcohol, I addressed a letter to M. M. Noah, Esq. of your city, inquiring of him as to the kind of wine used at the passover. I perceive, that the discussion as to the kind of wine proper for the Lord's supper, has again commenced in some of our religious papers: the probability is, that it will now continue until the public mind is settled on the subject. I feel no further interest in the discussion than that truth should be established; and I think the great and first inquiry should be, not what the custom of christians has been *since* the establishment of the ordinance of the supper by our Lord and Saviour; *but what was the substance he used on that occasion which all know immediately followed the passover?* I give an extract from Mr. Noah's letter in answer to my inquiry, which I think worthy of consideration:

"I have your favor, requesting to know how the wine is prepared for the passover. If you wish to make a small quantity for the communion table, for the wine will soon grow sour, having no alcoholic body, take a gallon demijohn or stone jug, pick three or four pounds of bloom raisins into the demijohn, and fill it with water, tie a rag over the mouth, and place the demijohn near the fire, or on one side the fire-place, to keep warm. In about a week it will be fit for use, making a pure, pleasant and sweet wine, free from alcohol. It may last from Sunday to Sunday without getting sour or tart; but it is easy to make a small quantity for each time it is to be used. This is the wine we use on the nights of the passover, because it is free from fermentation, as we are strictly prohibited, not only from eating leavened bread, but from drinking fermented liquors."

If you think the question of any importance, I should be glad to see this communication in your widely circulated paper.

The discussion of this question was, a few years since, forced into the Temperance Intelligencer, while it should have been a subject for the religious press of the country.—It is a question in no way connected with the cause of temperance: that has to do with the intoxicating drink as a beverage for persons in health. The use of intoxicating wine at the Lord's supper is a question for the church to settle. Its use also as a medicine, the temperance cause has had nothing to do with: that is for the medical men to settle.

Respectfully yours,
EDWARD C. DELEVAN.

MISS MARTINEAU in her work on this country—Sketches of Travel—introduces portraits of our leading men.

The following was written after she had visited the Senate Chamber at Washington.

The American Senate is a most imposing assemblage. When I first entered it, I thought I never saw a finer set of heads than the forty six before my eyes—two only being absent, and the Union then consisting of twenty four states. Mr. Calhoun's countenance first fixed my attention; the splendid eye, the straight forhead, surmounted by a load of stiff, upright, dark hair; the stern brow; the inflexible mouth;—it is one of the most remarkable heads in the country. Next to him sat his colleague, Mr. Preston, in singular contrast,—stout in person, with a round, ruddy, good humored face, large blue eyes, and a wig, orange to-day, brown yesterday, and golden to-morrow. Near them sat Colonel Benton, a temporary people's man, remarkable chiefly for his pomposity. He sat swelling amidst his pile of papers and books, looking like a being designed by nature to be a good humored barber or innkeeper, but forced by fate to make himself into a mock-heroic senator. Opposite sat the transcendent Webster, with his square forehead and cavernous eyes; and behind, the homely Clay, with the face and figure of a farmer, but something of the air of a divine, from his hair being combed straight back from his temples. Near them sat Southard and Porter; the former astute and rapid in countenance and gesture; the latter strangely mingling a boyish fun and lightness of manner and glance, with the sobriety suitable to the judge and the senator.—His keen eye takes in every thing that passes; his extraordinary mouth, with its overhanging lip, has but to unfold into a smile to win laughter from the sourest official or demagogue. Then there was the bright *bonhommie* of Ewing of Ohio, the most primitive looking of senators, and the benign religious gravity of Frelinghuysen, the gentlemanly air of Buchanan, the shrewdness of Poindexter, the somewhat melancholy simplicity of Silsbee,—all these, and many others, were striking; and for nothing more than their total unlikeness to each other.—No English person who has not traveled over half the world, can form an idea of such differences among men forming one assembly for the same purposes, and speaking the same language. Some were descended from Dutch farmers, some from French huguenots, some from Scotch puritans, some from English cavaliers, some from Irish chieftains. They were brought together out of law courts, sugar fields, merchant's stores, mountain farms, forests, and prairies. The stamp of originality was impressed on every one, and inspired a deep involuntary respect. I have seen no assembly of chosen men, and no company of the highborn, invested with the antique dignities of an antique realm, half so imposing to the imagination as this collection of stout-souled, full grown, original men, brought together on the ground, of their supposed sufficiency, to work out the will of their diverse constituents.

Popish Indulgences.

It is probably a fact well known to most of our readers, that what is called the "sale of indulgences" was the first of the corruptions of the popish system that roused the spirit of Luther.

By the sale of indulgences, is understood the Pope's permission or license to commit crime and his absolution of the criminal from guilt, on condition of his paying a certain sum of money. The regulations of this blasphemous commerce were published by papal authority, and circulated among the common people. The book was entitled "Taxes of the Apostolic Chancery." From that book, it appears that license for a layman to murder a layman cost $1,75. For murdering a father, mother, wife or sister, $1,75. For a priest to *marry* was a crime placed on the list of unpardonable offences. No money could expiate the guilt. But license for keeping a *mistress* or *concubine* was given him for $1,75.

Among the most celebrated retailers engaged in this traffic was John Tetzel a Dominican inquisitor. He boasted that he "had saved more souls from hell by his indulgences than St. Peter had converted to christianity by his preaching." He publicly declared that those that bought indulgences for deceased relatives, that "the moment the money tinkles in the chest, your father's soul mounts up out of purgatory."

It is recorded of Tetzel in the history of the reformation, that when he was at Leipzig where he had gathered immense sums of money from all ranks of people, a certain nobleman suspected the imposture, and asked him, "Can you grant absolution for a sin which a man shall intend to commit in future?" "Yes," replied Tetzel, "on condition that the proper sum of money be actually paid down." The nobleman instantly produced the sum demanded; and in return received a diploma, signed and sealed by Tetzel absolving him from the crime which he secretly intended to commit. Soon after, as Tetzel left Leipzig, the nobleman inquired respecting the road he would probably travel, waited for him in ambush at a convenient place, attacked and robbed him of his rich treasures, then whipped him severely with a stick; sent him back to Leipsig with his empty chest, and at parting, said, "This is the fault I intended to commit, and for which I have your absolution."—*Morning Star.*

Opium in China.

One of the chief councillors of the Chinese empire, has recently entered a very earnest and able protest against a proposal to legalize the trade of opium, so as to turn the national propensity for the drug into a means of increasing the imperial revenue. Such a proposal is only following out the precise line of policy adopted by us barbarians, in regard to the importation and traffic in ardent spirits.

But the Chinese chief councillor opposes the plan, by a document which is distinguished for extensive knowledge, sound sense and clear reasoning. In 1792 the use of opium was scarcely known in China.—Even in 1817 only three thousand chests were sold there. But in twenty years following, the importation has been augmented by more than a *thousand per cent.*, the quantity of 1836–37 having been little short of 34,000 chests.

In spite too of the royal edicts, the Chinese have begun to cultivate the noxious drug themselves. It is cultivated in six provinces in the empire. In the province of Yunaro, it is cultivated 'all over the hills of the champaign country,' and more than 700 chests are annually produced in only one of these provinces. From an acre planted with poppies, ten times as much gain can be realized as from one planted with rice.

The Chinese councillor above alluded to, draws an affecting picture of the evils of the use of opium. Its enervating influence is felt in the Chinese armies, whose discomfiture in some recent battles is ascribed to this cause. He relates the instance of the Island of Formosa, 'whose inhabitants were once sprightly, active, good soldiers, and successful in battle. But the *red-haired* man, (Englishmen) went among them and introduced opium; the natives became feeble and enervated, submitted to a foreign yoke, and ultimately were completely subjugated.—These Englishmen introduced opium into China, to weaken and enfeeble the celestial empire. If not early aroused to a sense of danger, we shall find ourselves ultimately on the last step towards ruin.'

That China has been drugged beyond any fair prospect of redemption by English love of gain, can scarcely be questioned. And the amount of evil that has been thus poured upon that populous empire defies all calculation. It has sown calamities broad-cast over the land. Such has become the excessive and desperate thirst of the people for this drug that all imperial edicts, though written in blood, are empty sounds. 'The local officers have received these edicts kneeling, and offered the usual oblation of incense, but have proceeded without delay to violate their injunctions, and have used them for no other purpose than to 'squeeze' a large douceur out of the opium merchants.' Thus, government efforts, however sincere, are unavailing in preventing the evil.

The Chinese councillor mentioned above enlists, in the true spirit of humanity and patriotism, in the endeavor to procure the passage of laws more severe than the present, that if possible his country may be delivered from this evil. We confess that we cannot but look with deep interest upon the picture thus presented before us. A great and populous empire, wounded, bleeding, enervated and approaching the brink of ruin, taking measures to force out of its borders the terrible agent of its calamities; and that agent introduced by whom? Who speeds the fiery torrent that leaves all behind in desolation? Who gives these wounds? Who draws the life-blood of the kingdom? Who scatters the poison that so horribly destroys the body, and so fatally strikes at the welfare of the soul? It is not a pagan nation; a sister in moral darkness. It is not Japan, nor Siam, nor Burmah.—The chief agent, the mightiest of all in this work of ruin, is one of the most enlightened nations on earth; England, whose praise for philanthropy and piety is echoed round the globe, whose ministers of gospel mercy are found on almost every pagan shore, are found in this same China, to join, as they most sincerely do, their own lamentations with this Chinese councillor over this work of death!

We repeat it. It is deeply interesting to see as in the document before us, a distinguished Chinese ruler attempting to stem the torrent, already all but overwhelming; to see him charge on a christian nation as he most justly does, the guilt of keeping in motion these engines of evil, which are fast ruining his country; to see in him the true spirit of philanthropy and patriotism, raising his voice to arrest, if possible, the impending destruction.—*Boston Recorder.*

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